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from the roof of the mosque five times each day. The call to prayer is like the shahada, the "testimony" of faith, given in connection with naming the child, with the addition of one or two phrases. In addition, the mu'azzin arranges minor matters related to the mosque, such as the distribution of flesh to the poor from a sacrifice for charity, but receives no compensation. The mosque also employed a servant who acted as a doorkeeper and was responsible for its cleanliness. The mualla himself, as noted in the section trusting society, has a place in the highest ranks of the community, and is usually surrounded by a group of friends from among the townsmen, noted for their piety. Inasmuch as Mualla 'Abd al-Daris had a compelling personality, this following was an extensive and powerful segment of local society.

The mualla are responsible for religious education, because, although Islamic history is a part of the curriculum in the primary and intermediate schools, religion is not formally taught in any other place than the mosque. Some parents prefer this training to that of the government schools. The mualla hold classes throughout the year, but give particular emphasis to the summer when those children who have completed other courses with their regular education say, at the behest of their parents, take part. This course is almost solely concerned with reading and interpretation of the Quran, and thus entails, lastly, the study of the Arabic language. The parents

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themselves teach the child the minimum essentials of the religion at home, the testimony of faith, the Fatiha or opening chapter of the Quran, and the ritual of prayer. Beyond this parental instruction may do not proceed. Girls may also attend religious classes of their own in the summer, identical in content with those given the boys. Religious training at Rowanduz enjoyed a high reputation in the district, and, unlike the government schools, was attended by poor youths from the agricultural villages who sought a religious career. Just as a mulla is not formally ordained, there is no ceremony of confirmation in Islam, and, after circumcision, a boy simply "grows up in the faith."

Prayer is required five times daily of every Muslim, male or female. The times of prayer come at dawn, a few minutes after noon, a point approximately between noon and nightfall, a few minutes after sunset, and at nightfall. In addition, an extremely pious person may add two prayers during the night. One must be in a condition of ritual purity to pray, and the usual requirement is the lesser ablution (wudu) which consists of washing the face, hands, and feet. Major pollutions, of which sexual intercourse is outstanding, demand the greater ablution (ghusl), a complete bathing of the body. When in a state of purification, the worshipper stands facing in the direction of Mecca at the appointed time, and, placing his hands upon each side of his face, intones the phrase

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